





# FOR ZION'S HERALD.

MR. EDITOR—I have long been impressed with the importance of having Education Societies connected with the M. E. Church. The formation of such a society by one of our friends in Boston, I consider a most happy omen, and the commencement of a glorious era in the annals of Methodism. I am surprised that the subject has been delayed so long, and that so little has been said and done by our ministry and membership, since the good work has been commenced in Boston. If arguments were necessary, there is argument in abundance, to show that an Education Society should be formed in all our circuits and stations, forthwith.

I think the "Missionary Education Societies" should be disbanded,—this is now the fact, I believe, in many parts of the conference,—and Education Societies should be formed. If the latter can be everywhere multiplied, we have no need of the former. The second article of the constitution of the "Boston Wesleyan Education Society" covers the whole ground. It reads as follows:

"ART. II. The object of this Society shall be to assist indigent young men in obtaining an education, preparatory for the gospel ministry, either at home or abroad, and also young people of both sexes, for teachers in missionary stations."

Give this Society money enough, and indigent young men, who feel their duty to preach the gospel, will be assisted in obtaining an education; and thus both the home and foreign work will be supplied. The Missionary Education project was instituted, it is believed, not because it was exactly what we wanted, but because it would probably accomplish something without striking directly at existing prejudices in the M. E. Church. We must, however, come directly at the thing, and we can as well do it now, as ever.

I am confident we cannot keep alive two separate Education Societies in our Church; and one, covering the whole ground, is sufficient. There are many pious, promising young men, who need assistance in obtaining at least a good general education, who already feel moved by the Holy Ghost to enter the gospel ministry, but who, nevertheless, do not feel it their duty to go on a foreign mission, and therefore cannot pledge themselves to do this. We need laborers, both at home and abroad; and without obliging our beneficiaries to pledge themselves to occupy any particular portion of the field, let us use our influence for bringing laborers into the great harvest, and leave it with the Lord to distribute them in different parts of the work, as he in his wisdom and providence sees fit.

Aside from the gospel ministry, there are some considerations which might seem to make it our duty to assist our pious and talented, yet poor youth, to a preparation for extensive usefulness in the church and in the world. The cause of virtue and religion needs the influence of science. And what an advantage it would be to pious, indigent young men, who are desirous of obtaining an education, to be assisted by Education Societies, even if it were only to a loan of funds. And perhaps this, in some instances, would be a better course.

The Methodist Episcopal Church has done much within a few years past, in the cause of education. Our literary institutions have multiplied rapidly; and still, in this respect, a commendable zeal exists in the church. It now appears to me to be the duty of the church to bring into these institutions multitudes, who, with a little pecuniary assistance, would hereafter be ornaments to the church and to the world.

The best plan of operations might, perhaps, be a profitable subject for investigation and discussion. But as it respects the great object to be accomplished, we ought to feel and act with unanimity and promptness.

Suppose we were to do no more than establish a circulating library, and a library of religious books, and nothing would be so profitable, as to promote the cause of education in the M. E. Church; and then let claims have precedence as follows:

1. Persons of both sexes who feel it their duty to devote themselves to the missionary work.
2. Indigent young men who feel it their duty to preach the gospel.
3. Children of poor Methodist preachers.
4. Pious, promising young men, members of our church, who are poor, but have a desire to improve their minds.

In some of the above mentioned cases, a loan of funds might be the best course; or, if thought best, the last class might be entirely struck off. I have merely thrown out these few hints, in the hope that others may be in luck to think, or to act.

The constitution and by-laws of the "Boston Wesleyan Education Society" should, I think, if designed as a parent institution, be revised and improved, in a few particulars; but I have neither time or room in this place, to make any improvements. I like the general principles of that Society.

Lowell, Feb. 16.

O. SCOTT.

## FOR ZION'S HERALD.

### PREACHERS' MEETING.

BR. BROWN—I was requested to furnish you for publication, an account of the meeting of the Preachers of the London District, at Stafford, Conn. I attended an account of the meeting at Eastford Post Office, on the 4th of January; but as the letter has never been acknowledged, I presume you have not received it, and therefore I forward this to you for insertion in the Herald. It was the request of some of the preachers present, that editors friendly to the cause of religion, would insert this in some of their journals.

Eastford, Conn., Feb. 2.

STEPHEN CUSHING.

The meeting commenced on the 13th of December, 1836, and in consequence of the unpleasant weather, and bad state of the roads, there were but twenty preachers present, including two from adjoining Districts. The object of the meeting was mutual Christian and ministerial improvement. The forenoon was spent in Christian conference, which was well calculated to promote the spiritual improvement of the preachers. About fifteen of the preachers briefly related their religious experience, touching the prominent points of their early conviction, their justification, call to the ministry, and particularly respecting entire sanctification. This last was the most important part, and more particularly with reference to the subject of personal holiness was a marked feature. The experience of the brethren with reference to this was very clear, and it was truly a profitable exercise to converse together on the deep things of Christian experience. There was a thorough conviction on the minds of the preachers present, of the importance and necessity of a revival of holiness, both in the ministry and in the membership of our church; and it was a matter of rejoicing, that the subject of entire sanctification, not in theory only, but in experience and enjoyment, had occupied the prayerful attention of preachers and people more fully, for a few months past, than for some time previous. Many of the preachers present gave a very clear account of their experience and present enjoyment of that perfect love which casteth out fear. The meeting was well calculated to exert a good influence on the District generally, as well as at Stafford, where the meeting was held, and where, as I have since learned, several obtained the forgiveness of sins, immediately after the close of the meeting. Prayer meetings were held at 5 o'clock each morning during the meeting, except Friday morning, which was spent in Christian conference. There was preaching in the afternoons and evenings.

On Thursday evening, a missionary meeting was held of a very interesting character. After the sermon, in which the universal spread of the gospel, and the duty of Christians in reference to it, were discussed.

ed, Dr. P. Green, from Williamstown, very feelingly addressed the audience, and related some facts respecting the success of preaching the gospel among the Indians, whose religious worship he had witnessed. He was followed by Br. J. Porter, from Wilbraham, Mass., in a few pertinent remarks, and also by Br. Dorchester, our Presiding Elder, who, in a very interesting manner, urged on the congregation the importance of the cause of missions. A very good impression was made on the minds of the people. A society was formed, embracing the objects of both the Missionary and Missionary Education Society. Thirty-one joined the Society on the spot, and many others will probably become members.

I ought to add, that the preachers were well received and agreeably entertained by the brethren and friends in Stafford, and that nothing was wanting on their part, to render the stay of the preachers with them pleasant and agreeable.

The following resolutions were adopted at the meeting:

Resolved, That there is occasion for renewed effort on the part of the Methodist ministry, for a revival of the expected and practical holiness in the ministry and membership of our church.

Resolved, That as ministers of the M. E. Church, we ought to give ourselves to our peculiar work, and have nothing to do with the various pecuniary speculations of the age, which now endanger the spirituality of the church, and the advancement of the cause of religion.

Resolved, That as ministers of the M. E. Church, we make every proper effort to spend as many hours in study each day, as is recommended by the General Discipline.

Resolved, That the strict observance of the Sabbath is essential to the universal spread and final triumph of the gospel.

Resolved, That as Christians and Christian ministers, it is our duty to renew our exertions by the adoption of all proper means to redeem the Sabbath from its present degradation, and restore it to its Scriptural observance.

## FOR ZION'S HERALD.

### ANECDOTE OF FREEBORN GARRETTSON.

MR. EDITOR—I was so much interested in an anecdote of Freeborn Garrettson, a day or two since, that I cannot forbear giving it to you for publication. It was related by an aged brother in the ministry, who had it from the lips of the venerable man himself.

At the time of his conversion to God, being earnestly engaged in secret prayer for a special blessing, he fell into a deep sleep, and appeared to present an impassable barrier between God and his soul. To use his own words, "I had not until this moment, during my whole life, ever heard any one say that slavery was wrong." At once he was convinced of the moral turpitude of holding property in man, and exclaimed, "Lord, they are thine." In a moment, access to the throne of grace was open, and his soul was blessed. Early the next morning, he called his slaves to him, and told them they were free; immediately they burst into a flood of tears, and begged that he would not turn them off. He then told them that they might stay and work for him if they chose, and he would pay them wages; but they were no longer slaves.

There are several things in the preceding account worthy of note. This good man was taught the sinfulness of slavery, and the duty of emancipation, by the Spirit of God. Observe, not to correct the abuses of a system, which was on any principles justifiable, or even tolerable; but to annihilate it at once. If ever slavery existed in a justifiable form, it was probably in his excellent family.

Again, suppose, as it may appear, he was taught the duty of immediate and unconditional emancipation; for he immediately said, "Lord, they are thine," and for themselves, so much as entered his mind, or that there would be the least impropriety in continuing them on his estate.

If all the early Methodists had followed the example of this venerable patriarch of Methodism, what a change would have been effected in the character of this great nation!

A word more. In the case before us, there is most certainly a singular incongruity. FREEBORN GARRETTSON, a slaveholder. How inconsistent the association! But this was the case, when he was in his unregenerate state. When he was born free into the kingdom of God's dear Son, he immediately emancipated his slaves. Not a man's liberty, but principles; not men, but measures. Let them be light, clear as the lightning's flash, if even, occasionally, we must have the suddenness of its glare and the roar of its thunder; let it be as diffusive and as penetrating as the sun's rays, though they may sometimes scorch, even to irritation.

Boston, Feb. 15.

J. HORTON.

[Extract of a letter from the Editor of the Christian Guardian to a member of the New England Conference.]  
Toronto, U. C. Jan. 6, 1837.

DEAR BROTHER—Although conscious of the value of your time, and of the many important matters which press upon your attention, I have taken the liberty to intrude upon you a few observations.

Probably it will occur to your recollection, that when we parted at the door of the Chapel in Springfield, you promised to forward me an account of the proceedings of your Conference on the subjects of Slavery and Abolition; and also to favor me with your address, that I might have the pleasure of forwarding you a copy of the Christian Guardian. I waited with a good deal of patient anxiety, if this be not a contribution of terms—for the fulfillment of this engagement, and am at length induced, although it is rather at variance with etiquette—to break the silence which has existed.

Although I have not had the pleasure of hearing from you directly, yet it has afforded me unalloyed pleasure to learn, through Zion's Herald, and other highly valued papers, that your heart and talents are still enlisted in the laudable and philanthropic cause of "Abolition." May you go on, in the name of the Lord; and may great success attend your efforts.

For some time after my arrival in Canada, I feared that, through some influence, Zion's Herald was going to recede from its former course in relation to slavery; but I am happy to see, that for some time past, a proper prominence is given in its columns to the cause of human rights. A pity, indeed, would it be, if while other papers, which have preserved an inglorious neutrality on this point in your country, are beginning to yield to the force of public opinion, and to advocate right sentiments,—those who have formerly stood forth as the champions of truth, should become the dupes of a sickly and anti-Christian doctrine of expediency, and retire from the conflict! But it will not be done! or, if it should, such covetous artifice will prove ruinous to those who manifest fidelity to the cause.

Though I have been unable to forward you the Christian Guardian, you have probably learned from other papers, that we are not uninterested observers of the glorious struggle in which you are engaged. Indeed, we are not. In Canada, we are anxious to preserve the most honorable landmarks of Wesleyan Methodism; and as a straightforward and unqualified condemnation of slavery, as a sin, was a marked feature in the conduct of the Wesleyan and their confederates; and as we are fully satisfied that in this view, they had the countenance of reason and Scripture, of humanity and religion, we feel ourselves bound to imitate their example; and are exceedingly anxious that

It is proper to say here, that the only reason why more communications did not appear in the Herald at the time alluded to, is, because they were not sent. We think it proper to state this, because others have made the same remarks respecting the Herald.—Ed. HEN.

our Episcopal Methodist brethren should sustain or redeem their original character on this point. And we believe that they will. There is an active heaven working, and it will, through the divine blessing, leave the whole lump. The prayers of thousands are daily ascending on behalf of the down-trodden millions who are writhing beneath the scourge of oppression, and whenever the day of deliverance shall come, and it will come,—should the pious suppliants be favored with an angelic visitant, his words would doubtless be, "At the beginning of your supplications the commandment went forth." Let us therefore "continue in prayer," for the Lord "will avenge his own elect;" and he has many among the slave population in various countries.

It may afford you some encouragement to learn, that an Anti-Slavery Society was formed here about forty-eight hours ago, and although little had been said on the subject previously, upwards of a hundred joined at the meeting. Particulars will be given in the next number of the Guardian, and will doubtless be copied by the American Anti-Slavery Journals.—I entertain a confident hope, that the voice of the Christian churches in Canada will be heard, in union with those of Great Britain, cheering you onward to the victorious end. Meanwhile, let us cultivate intercourse with God. It is much needed, especially where so much excitement prevails as in your country. Deep pity will sorrowfully be assumed, by the good men of your country, by arming them with patience and meekness; and while, in the exercise of these indispensable virtues, they urge on their way in the spirit of affectionate zeal, and unwavering faith, God will throw over them the shield of his almighty protection, and will sanction their well meant endeavors.

Your numerous vocations will allow it, I should be happy to receive an epistle from you at an early day. In the mean time, permit me to call myself Your affectionate brother in Christ, EPHRAIM EVANS.

## FOR ZION'S HERALD.

### COLD-WATER CIRCUIT, MICHIGAN CONF.

DEAR BROTHER—When leaving the land of our fathers, for this Western Zion, many of my beloved brethren affectionately entreated me to write. In compliance, I should be pleased to say a few words, through the medium of your excellent paper. Zion's Herald, I receive weekly, and am assured, my brother, good news from New England, to me, is the best in the world. Often in the chariot of meditation, do I visit my New England brethren, those with whom I have taken sweet counsel, labored with in the gospel, and those with whom I have prayed, wept and rejoiced. O, those blessed, ever-to-be-remembered seasons! Indisputably do they bind us together.

Respectfully, I believe this country is generally as healthy as any. We have been called, however, to pass through deep affliction. On the 21st of November, we parted with our only daughter, in the 4th year of her age. Her disease was remittent fever, and dropsy of the head. Thus, from the interior of Michigan, our lovely Henrietta took her flight to the bosom of Jesus, to no said, "Suffer little children to come unto me." Her remains were deposited in a grave yard where only two others sleep, one an evangelical minister of the Baptist order.

I have also to say, that God hath power in this new country to forgive sin. While in the town of Homer, I had the pleasure of seeing some of my nearest neighbors brought from the bondage of sin into the life-giving liberty of the gospel. It may not be uninteresting to describe particularly my field of labor. The village of Cold-water, where I now reside, is one of the most pleasant and flourishing in the West, situated on the Chicago, one hundred miles from Detroit. The first settlement was made by a few pioneers, and in a short time, a number of Western New York, and came in within a year or two past. It is astonishing to see the unparalleled emigration into this fertile country. In this village, I found between sixty and seventy church members, all of one class. It is now divided into four classes. A Meeting House, 45 by 50 feet, is completed, and will be completed the 1st of October next. It is to cost \$3000 dollars. We preach in school houses and private dwellings. In the forenoon on the Sabbath, we preach and lead the class; ride four or six miles, and preach and lead class again. We have plenty of work to do to look up the lost sheep, scattered about in the wilderness, opening up on the prairies. Our circuit is about twenty miles in breadth, and extends to a length, lying mostly on and between the St. Joseph river and the Chicago road. We have seventeen regular preaching places, fifteen classes, two supernumeraries and five local preachers, and seven licensed exhorters. Twenty-four have recently united to the church by letter, and five on probation, and probably as many more have not brought forward their letters of recommendation. This accounts, in part, for the decrease on our Minutes.

I am aware that the unhalloved spirit of speculation is prevailing to an alarming extent. This, together with the great change which is brought about in moving into a new country, where every thing is to be done for convenience, causes "the love of many to be cut loose from the world, and come up out of the wilderness, appearing beautiful as Tirzah, and coming as Jerusalem. We are looking for great things. Exceeding great and precious are the promises. Able, willing and faithful is he who hath promised. After all, we are in danger. Let us therefore fear, lest a promise being left us of entering into the rest of holiness and the rest in Heaven, any should seem to come short of it. Without grace, sanctifying grace, in proportion to worldly prosperity in the West, and popular excitement in the East, all will be lost.

Yours affectionately, P. SARIS.

Cold-water, Mich., Jan. 27.

## FOR ZION'S HERALD.

### "IS IT RIGHT?"

BROTHER BROWN—It is with great satisfaction I find the Herald still visiting the ranks of our great Captain, fearlessly rebuking sin in all places, and of all kinds, and also advocating the cause of the poor and the oppressed. I wish it a hearty God speed.

There is, however, an evil of no small magnitude, viz., the use of Tobacco. As far as my knowledge extends, this evil is general in the church, there being, as nearly as I can calculate, more than one fourth of the members of our church in the habitual use of this injurious weed. After conversing with several persons who use it, I find that two dollars per annum for each person, on an average, is something under a fair estimate of the expense, which amounts to the sum of Three Hundred Thousand Dollars! This is nearly five times as much as was paid into the Treasury of the Missionary Society last year. This 300,000 dollars would support one thousand missionaries in the field.

There are perhaps seven hundred millions in the world who have never heard of the sound of the gospel, thousands of whom perish daily, without a well grounded hope of heaven. Thousands of them have seen the glimmering rays of the Sun of Righteousness, or have heard of its light, and stretching out their hands, imploringly cry, "Send us a missionary, to teach us the way of life." Hundreds of young men say, "Here we live, send us." God says, "Go into all the world and preach the gospel." This has made the church its steward, to supply the laborers with food; but the church, instead of doing their duty, consume much upon their lusts.

Is this right? How shall we as a church be able to give an account of our stewardship? Will not God require it at our hands? This evil is not peculiar to the private members,

but it pollutes the sacred desk. When members are reproved, they excuse themselves by urging that ministers are guilty; but is this right? Will this give satisfaction at the bar of God? Will this satisfy millions in the judgment against them? R. L.

## ZION'S HERALD.

BOSTON, WEDNESDAY, FEBRUARY 22, 1837.

Our paper does not contain the usual amount of editorial matter this week. It has been omitted to make room for original communications, a large amount of which had collected on our hands.

## GREAT RIOT AT N. Y. CITY.

The New York Evening Post of Friday and Saturday, 10th and 11th inst., published the following handbill. It was posted, likewise, throughout the city.

## BREAD, MEAT, RENT, FUEL!

THEIR PRICES MUST COME DOWN!

The voice of the People shall be heard and will prevail! The People will meet in the PARK, Rain or Shine, at 4 o'clock on MONDAY AFTERNOON, to inquire into the cause of the present unexampled distress, and to devise a suitable remedy. All Friends of Humanity, determined to resist Monopolists and Extortioners, are invited to attend.

Don't Gorman, John Windt, Alex'r Ming, Jun., Warden Hayward, Elijah Crane. New York, Feb. 10, 1837.

On Monday afternoon, the 13th, a vast concourse of people assembled at the Park, estimated at from 5 to 6,000. Addresses were made by different persons, one of whom remarked that Eli Hart had in his store 53,000 barrels of flour. After a while, the mob proceeded to Mr. Hart's store in Washington street. They immediately broke it open, rolled out 25 barrels of flour, knocked in their heads, and scattered the contents about the street. About this time, a party of police officers, while on their way to the scene of depredation, were assailed by a detachment of the mob, who took away the officers' staffs, and broke them over their persons. The officers however succeeded in clearing the store of the rioters. Just at this time the Mayor arrived, and attempted to address them; but they struck him, and pelted him with flour, so that he was finally compelled to desist and retire. The N. Y. Courier and Enquirer states, that having received a large addition to their numbers, they now seized the store door, which had been torn off its hinges, and with it battered down the remaining doors and forced open the window shutters, the persons inside being only able to guard one door. A scene of havoc and confusion ensued. The people scattered themselves about the lower floor and counting house, and continued for one hour rolling out barrels of flour and carrying out bags of wheat—the contents of which were all turned into the street. The desks, papers, and every thing in the counting house were thrown out of the window, and the former broken to pieces by jumping on them. They then proceeded up stairs and began throwing barrels of flour out of the windows and down the hatchways. An half hour was consumed in this way. It was now dark and about 7 o'clock, when a strong body of police officers arrived, and in a few minutes dispersed the whole.

The mob then crossed over to the East River, and commenced an attack on the store of A. B. Meach & Co., where they destroyed about 25 barrels of flour.

It is said that the meeting consisted chiefly of foreigners, many of whom could not speak English. They probably are attributable, in a great measure, to the distillation of grain into whiskey; or they would have shown their lack of sense in a more rational way, by committing their depredations on the distilleries. But—these are in no danger. The men who compose mobs, will never demolish distilleries. They are the very men, who, most of all, sustain them, and will sustain them, even if flour should reach double its present price.

Between 20 and 40 persons have been arrested. The street in front of Mr. Hart's store is strewn with flour to the depth of twelve inches. His loss will probably exceed \$10,000.

It appears that there was a criminal negligence on the part of the city authorities, in regard to this transaction. The Mayor had sufficient notice of the intention of the rioters, and yet he made no preparation to meet them. Such a preparation would have resulted in no harm, if there had been no meeting; while, as it was, it might have been productive of much good.

Let it be remembered that "men of property and standing" have countenanced mobs against the Abolitionists. These very men begin now to be the sufferers by them. It will be well for them, if their sufferings end with this last enactment.

EXCLUSIONS.—The Nashville Baptist states that the Rev. John T. Muse, who has been preaching thirty years, and who is one of the most talented and useful Baptist ministers in Tennessee, has been excluded from his church in Bedford county, for becoming a member of the Baptist State Convention, and for nothing else. And that the Rev. M. Brame, a minister of 65 years of age, has been excluded for the same enormous crime, and for nothing else. "Not three months since," says the editor, "we saw these venerable men sitting in harmony with brethren from various parts of the State, convened for the noblest of all purposes; we saw them engage in preaching and exhortation, in prayer and praise; we saw them, on the holy Sabbath, join in most delightful communion around the table of our Lord. We look again; the scene is changed; we see them ejected from the church, driven from among Christians, pronounced unworthy their countenance; and for what offence? Why, for joining the Baptist State Convention.

## REVIVALS.

PROVIDENCE DISTRICT—REVIVAL AT MANSFIELD.

DEAR BR. BROWN—Since I commenced my labors on Providence District, we have had much cause for humiliation and contrition, on various accounts. We have also much cause of gratitude and praise to God, for his goodness to us in shedding abroad his love in our hearts by the Holy Ghost given unto us, and by pouring out his Spirit in many places on the District. From most of those places your readers have had a very clear and correct statement given them by the preachers on the stations where the revivals have taken place.

The present estate of the District is encouraging; the ministers are generally laboring ardently for the salvation of the people, and many of the lay brethren are coming forward with a spirit and zeal worthy of their profession. In many places, religious influence is gaining ground. Most of the stations have had some conversions since Conference. I will give a particular account of the revival in Mansfield, because such account has not yet been given.

Our brethren appointed a Four Days' Meeting in connection with the Quarterly Meeting, five weeks since, which has continued the greatest part of the time till now. During the first days of the meeting, although the weather was cold and very windy, the ground covered with ice, and the place thinly inhabited, yet there assembled a respectable congregation, who listened with attention to prayer and the word preached. Sabbath morning, in Love Feast, one person praised the Lord for renewing grace. The exercises of the day were solemn and interesting.—

In the evening, after sermon, we invited those who felt the need of Christ, to be seated in the front pews. Twenty-three, among whom were some of the most respectable citizens of the place, came forward. In conversing with them, we learned they were no more affected than they had been at other times, but saw their need of a Saviour, and feared, if they should reject this opportunity, it might be their last call. They had deliberately come to the decision, to seek and serve God the remainder of their short lives. Monday at 1 o'clock, we had an appointment for mourners. Last Sabbath, about twenty were forward as mourners, and we now number forty-three who have given good evidence of a change. To God we will give all the praise.

North Bridgewater, Feb. 9.

D. KILBURN.

## SOUTHBURIDGE, MASS.

BR. BROWN—The Lord is blessing us on this Circuit. We have not had a general revival, yet we have witnessed refreshing seasons, and at some of the appointments, souls have been converted. At Southbridge, we are witnessing a glorious revival. Some backsliders have been reclaimed, while many others have been made, for the first time, to rejoice in a Saviour's love. The work is still progressing. We are looking for greater things. It is worthy of remark, that Christians of different denominations are ardently engaged and sincerely united in this work.

Nothing will drive error, heresy, false doctrine from the heart and church, like a revival of God's work. We may reason with men respecting their sentiments conclusively and logically, but in many cases, they are still where we found them, only more confirmed in their belief. But God's work, (see Heb. iii. 2) is an effectual means by which infidelity, in all its forms, may be removed and destroyed. It strikes at the heart—the fountain whence all wickedness flows. The fountain being pure, the streams will be pure. I am glad to see in your paper, recent notices of revivals. This is what we want, especially in New England.

Twenty, probably have been brought recently into the enjoyment of religion; others are crying "what shall I do to be saved?" R. W. ALLEN.

Southbridge, Mass. Feb. 3.

## CHATHAM CIRCUIT.

BR. BROWN—The Lord is yet with us on Chatham Circuit. More than one hundred have professed to experience religion, and about eighty have already joined the church on probation. We hope the good work has but just commenced. Our prayer is, "O Lord, build up thy rising church; and place the city on the hill." Pray for us.

DAVID TODD, WM. WILLIOTT.

Chatham, Feb. 7.

## HINGHAM, MASS.

Our church in this place is small, consisting of 50 members, principally females. They have had much to contend with ever since their organization, yet the Lord has owned them as his people, by signal displays of his power among them. Recently, we have had a few conversions, and several others are now, with broken hearts, inquiring the way to pardon, peace and heaven. Oh, that the day may soon come, when this people, famed for their religion, may become godly in Christ Jesus.

Yours, &c. GEO. W. BATES.

Understand that there is a revival in progress at Gloucester; there has been several conversions within a short time past.

## MIDDLETOWN, CON.

We are pleased to hear, through a letter to a friend in this city, that the revival at Middletown, Conn., is continuing and increasing. From fifty to sixty were on each evening at the altar for the prayers of the church. Many of the number had been converted. Of the number interested, several are members of the University.

Since the above paragraph was in type, we have received the following letter from Dr. Fisk.

To the Editor of Zion's Herald:

DEAR BROTHER—It gives me pleasure to communicate the cheering intelligence, that God has in mercy, visited both the Methodist church and congregation in Middletown, and also the University. A very blessed revival is going on among us. Some 15 or 20 of the students are subjects of the work, besides the general quickening which has been felt, and which was much needed, among those of the students who professed religion.

It is thus God is owning the University, and commending it to the prayers and affections of the church. The work is progressing delightfully in the town; already scores, it is believed, have been subjects of the work.

Brother C. K. True, who you know, is the stationed preacher here, is much engaged in the work, and is laboring in great faith and zeal, and with much success.

Having been for so long a time absent from scenes of revival and reformation, an opportunity of witnessing another season of refreshing from the presence of the Lord, is most delightful. O when shall we be able to make it our own business, and our direct business, to save souls? Faith, repentance, and holiness—these are the appropriate watch-words of the church. Yours in affection, W. FISK.

## THE HERALD.

The letter of which the following is an extract, contained the names of five new subscribers, and \$32. In addition to this, the writer has sent us within a few weeks, eight new subscribers.

There are still many preachers from whom we have heard nothing, in the way of a New Year's Gift. Cannot such do something for us? Perhaps they have tried, and been unsuccessful. Please try again, brethren. In such an important undertaking, do not get easily discouraged. We shall still expect to hear from you.

There are some preachers to whom we send the paper gratis, from whom we have not received a new subscriber for two years past. Perhaps such have exerted themselves for us—we cannot say, therefore, we do not form any opinion. We always esteem it a favor however, to hear from such—that they have tried, although they have been unsuccessful.

To the Editor of Zion's Herald:

DEAR BROTHER—I have made some further exertion to procure subscribers for the Herald, and have succeeded in obtaining a few more, which I send with this remittance. I believe if all your agents were to use their influence in procuring subscribers for the Herald, we might very soon cause it to speak to many hundreds more than it now does, and thereby the cause of God would be advanced.

The cause of the poor, down-trodden, and long neglected slave, is remembered in this place, with interest and sympathy. We pour out our complaints to God in prayer for them, and we hope to see the day of their deliverance







## Poetry.

[From the New York Evangelist.]  
THE CHURCH SAFE.

The Church will ever stand. Earth's peerless pride,  
Heaven's constant, woful care. When suns shall hide  
Their golden heads in night, and cease to rise;  
When Ruin, like a demon, through the skies,  
Repealing Order's laws, shall madly rave,  
And hoary Time expire on Nature's grave,  
Then shall the Church, secure as heaven's high King,  
Her beaming glories show, her mighty triumph sing.

Who doubts her future triumph? let him go  
And read on ages past, the overthrow  
Of all who dared to prove themselves her foes.  
Read how Omnipotence in wrath arose,  
And on their guilty heads dire vengeance hurled.  
It, while an infant, grappled with the world,  
She humbled at her feet its pride and power,  
Who doubts the safe result of such succeeding war?

Where are her foes who lived before the flood?  
Speak, rolling ocean, that o'erwhelmed the world!  
And heaven's high windows, that then opened wide,  
And poured a deluge on the sons of pride!  
Where is Sodom? who in olden time,  
Sore vexed the Church, and wedded loathsome crime?  
Speak, fire from heaven! that dashed on her head,  
Swift as the lightning, sunk her to the dead!

And thou, Asaph, with withering wave,  
Speak! as thou roll'st thy sea of gall athwart her grave!  
Where is proud Pharaoh, and his giant host,  
Who sought to waste the Church with impious boast?  
Sing, Miriam, sing the mountain waves,  
That lashed and whelmed them deep in watery graves.  
Proud Egypt sank like lead—no more to rise,  
Till the last trump breaks from the vaulted skies!

Where are her foes who spilt her blood?  
Sweep root and branch away, by time's resistless flood!  
Where is Voltaire? that withering pest of France,  
Who made the universe the brat of Chance?  
Say! did he 'crush the Wretch,' and turn the 'Knaave'  
Out of all hearts, into oblivion's grave?  
Go to his death bed. See how fell despair  
Sits on his brow, and reigns a conqueror there!

What! does he call for mercy on that name  
He strove to wrap in infamy and shame?  
Where are his props? Ah! why that piercing cry?  
The skeptic's props are sand—they fall—when death draws nigh.

The Church is safe. She has a Friend on high,  
Who guards her interests with a sleepless eye.  
He spake! and worlds and suns harmonious rolled!  
All heaven and earth his bounding arms uphold!  
His word is pledged to make him fill the earth  
With love and peace and righteousness and truth;  
Upon her foes eternal wrath to fling,  
While she in victor's robes, their overthrow shall sing.

'Twas He who broke the fountains of the deep,  
And piled above the world a watery heap!  
While on the waves he ark securely rode,  
The Church's casket, guided by his God!  
'Twas He who overthrew with direful rain  
The guilty cities of Sodom's plain;  
That buried Egypt's pride beneath the flood,  
While on the roaring waves, in awful wrath he stood.

Cease then, vain world! renounce thy empty hope!  
Thou canst not waste the Church—her progress stop!  
Moved by that arm that moves the rolling spheres,  
Onward she'll roll, through all succeeding years.  
The glory of the world to her will come,  
And in her soft embrace she'll bear them home—  
Home to that rest, where peace immortal reigns,  
Where sweetest love is sung—in pure seraph strains.

Out with thy arm, O world, and from their seat,  
Pluck down the stars and strew them at thy feet!  
With heavy breath, blow out the lamp of day,  
And clog the wheels of nature to their stay;  
Make springing vegetation cease to rise,  
And heavy gravitation cease the skies—  
Command from graves the crumbling dead to walk,  
And at thy conquering feet strong Death in chains to stalk.

Canst thou not e'en do this? And dost thou hope  
To waste the Church—with arm of heaven to cope?  
Thou canst not e'en a woe annihilate;  
And dost thou dream that in thy present state,  
Thou canst expunge the apple of that eye,  
That beams a sun through vast immensity?  
All hail, vain world, of fools wear thou the crown.  
The Power that rules the heavens laughs at thy strength in scorn.

The Church is safe. Jehovah's bride she'll move,  
Decked with sweet robes of everlasting love.  
I see her, beaming with immortal light,  
Rise like a sun, on realms of pagan night.  
Before her, idols fall, and error flies,  
And at her glance pale superstition dies.  
Sins from his tyrant throne is headlong hurled  
And bound in massive chains lies prostrate o'er the world.

I see her, in awful thunders driven,  
Accused and flaming, from the throne of heaven!  
Hell on her sulphurous fire, and scorpion pains,  
Binds them in wrath, with adamant chains!  
Guilt gnaws their souls—the never dying worm!  
Heaven pours upon them the eternal storm!  
Lo, Hope abandons them to fell Despair!  
And Night, and Sin, and Death, hell's trinity, reign there.

J. A. M.

## Biographical.

FOR ZION'S HERALD.

Died, in Greenland, N. H., Dec. 31, 1836, Mrs. RUTH, consort of J. H. Patterson, and daughter of Mr. Jeremiah and Mrs. R. Nourse, of Newbury, Vt.

She was born in Newbury, 4th of Sept., 1813, experienced the pardon of sins, during the fall of 1831, and united with the Congregational Church. This relation was sustained but a short time, when she became convinced that holiness of heart, through the blood of Christ, was both her privilege and duty, which, through faith, she sought and obtained, sometime during the following winter.

This happy change in her experience resulted, by her request, in an honorable dismission from the church with which she was connected, and she was received, by letter, into full communion in the M. E. Church, in the summer of 1832, of which she remained a member until her death.

Her character, after she experienced religion, was that of sincere and deep piety. Holiness was her favorite theme. Indeed, she could discover no beauties in a gospel that did not proclaim "The blood of Christ cleanseth from all sin." In a diary which she kept for three years of her experience, and an extensive religious correspondence, this was the all engrossing subject of her contemplations.

Invariable in the discharge of duty, she gave indubitable evidence, that she was a sincere pilgrim, seeking a better country.

The disease that terminated her mortal existence, was inflammation of the mucus membrane of the stomach, affecting the brain before its termination, producing delirium some four or five days

before her decease. She was sensible, while she had her reason, of her danger, and made every disposition necessary for her approaching dissolution; spoke confidently of her trust as increasing, and only one wish to live. We judge from her life, that when her spirit passed, without a gasp, or groan, death's portal, it was ushered into the palace of the great King above.

For myself, I have looked formerly upon the grave, as the eternal resting place of mortals. Six years since, those dreams passed away; yet enough of their fearful vision is left, to awaken the sigh of sincere pity for those who calmly can gaze upon death, triumphing over their fondest hopes forever.

I enjoyed the society of my departed companion but a short time, four months, but not the less beloved. I believe she is at rest; and in anticipation, through tears I smile, and hail her triumphant in the skies.

J. H. PATTERSON.

Greenland, N. H., Jan. 31, 1837.  
[The editors of the Christian Advocate and Journal, are requested to copy the above.]

FOR ZION'S HERALD.

Died, in Ashburnham, Feb. 4, Mrs. MARY, wife of Silas Willard, Esq., aged 66. Sister Willard joined the M. E. Church in this place, in 1800, about the time of its first formation in this town, and during a period of 37 years, she has maintained a Christian character. Her house has long been a home for the preachers of the gospel, and in her they always found a friend ready to minister to their wants. She was struck with palsy about five weeks before she died, from which time she continued gradually to fail, till the wheels of life stood still. During her sickness, she was unable to converse excepting by signs. She appeared however, to be sensible of her situation, and expressed her confidence in her Redeemer, and her hope of everlasting life. Her loss is deeply felt by her family, friends and neighbors; but we trust their loss is her eternal gain.

C. NOBLE.

Ashburnham, Feb. 9.  
[The editors of the Christian Advocate and Journal, are requested to copy the above.]

FOR ZION'S HERALD.

Died, in Ashburnham, suddenly, Jan. 16th, Mr. JONATHAN WINCHESTER, aged 81.  
Mr. W. has been for thirty years, a worthy member of the Orthodox Church in this place, and although his friends, in his last moments, had not the opportunity of conversing with him in relation to his prospects beyond the grave, yet from the manner of his life, they have good reason to believe that he has entered into that rest which remaineth for the people of God.

C. NOBLE.

Ashburnham, Feb. 9.  
N. B.—Editors in New York and Ohio, are respectfully requested to insert the above. C. N.

FOR ZION'S HERALD.

Departed this life, Dec. 17, 1836, at East Greenland, Conn., FRANCES AMELIA, aged 16 years, daughter of Joseph and Mabel Hubbard.  
Two years previous to her death, she sought the Lord, and found him, to the joy of her soul. She united herself with the M. E. Church, of which she died a member. Suddenly and unexpectedly she was called away by death; her sickness being but of a week's continuance. In the course of her illness, she stated that her supreme affections were placed upon God; but so rapidly did her disease progress, that for two or three days previous to her death, it was with difficulty she could articulate a word; yet we humbly trust she died in the glorious hope of a blessed immortality beyond the grave.

A. HUBBARD.

Feb. 5.  
[From the Maine Methodist Journal.]

Died, on the 26th ult., in Portsmouth, Virginia, GEORGE W. ELLIS. Mr. Ellis, a little more than a year since, connected himself in all the buoyancy of hope, by marriage to Miss Eliza S. Merritt, daughter of Rev. T. Merritt, then of New York. He engaged in business in Washington, D. C.; but it was soon ascertained that his system was gradually sinking under the insidious approaches of consumption. He went to Virginia in hopes of regaining his health; but the vigor of life was too far gone, and he quickly sunk into the grave; leaving, however, a satisfactory evidence to his bereaved widow and friends that he died in the faith of Christ.

FOR ZION'S HERALD.

LENGTH OF SERMONS.  
B. A. BROWN—There has been much said in Zion's Herald for three or four years past, about the importance of preaching short sermons, and something in vindication of long ones. But no one, I believe, has yet hit upon the right method of ascertaining whether sermons are too long, or too short.

It is said that those which are 30 or 60 minutes long are wearisome to the hearer; this, no doubt, is true in many instances; and so it is with sermons which are only 25 or 30 minutes long. As far as my knowledge goes, there have been more spiritual worshippers displeased and unimproved, by sermons which have been from 25 to 30 minutes, than from those which have been from 45 to 55 minutes in length. I am also persuaded, from observation and experience, that the same preacher may at one time do more good by preaching 50 minutes, than he would by being longer.

It is to be feared that there are many who go to meeting, merely because a person is thought but little of if he does not go to some meeting on the Lord's day. Such persons, I suppose, would be glad if our sermons were not 15 minutes long. But shall we aim to gratify such, when we verily believe it to be our duty to preach longer? I think we should not.

I once heard of a preacher who delivered what some called long sermons. Some of his hearers who did not like such, found considerable fault, and some of the official members of the church named it to the preacher; but he felt as if he was doing right, and continued to preach as usual, until, on one occasion, one of those who were dissatisfied, walked out of the house during his discourse, and from that time commenced going to another meeting. Immediately upon this, the brethren said to the preacher, "Now you can see what evil your long sermons have done; you have by them caused one of our most respectable hearers to leave us and go to another meeting." The preacher made but little reply; but he soon ascertained that three persons were awakened under the same sermon.

As ministers of the gospel, we need much of that wisdom which cometh from above, to direct us in this particular. It is well for us to listen to the voice of the church, and others, as far as we can with a clear conscience. But after all, the preacher, after hearing the opinions of others, and praying much to the Lord for wisdom to direct him, and watching the movements of the Spirit of God on his heart, and watching the appearances of the congregation, is the most suitable person to judge respecting the length of his sermons. Still there is danger of our erring. We need the prayers of God's people. Perhaps one reason why we err so much as we do, is because the church does not pray for us as it ought. Is this the case, brethren? Then begin anew to pray that the Lord would direct us, that our sermons, whether long or short, may be just the right length.

Marshfield, Jan. 27.

WM. RAMSDALL.

FOR ZION'S HERALD.

TO REV. ORANGE SCOTT.

DEAR BROTHER—For two years past, I have read your communications in the Herald, on the subject of abolition, with regret and sorrow. I regret deeply, that one who has heretofore labored with so much zeal in the cause of Christ, and for the salvation of souls, should forego the interests of that kingdom which is not of this world, to become a leader in the arena of political strife. And I am heartily sorry, that you have become (as it seems to me) so completely insane on this subject, from an ambitious desire of getting a great name. Don't start, Brother, I do not arraign your motives; but merely say, in a plain manner, what your course appears to me. And I will tell you as briefly as possible, why I thus judge.

AND FIRST, from your manifest exchange of the gospel for politics—and that the abolition question is a political one, cannot be denied by any man in the exercise of candid reason; inasmuch, as slavery is an ingredient in the cement which binds together our political union, and can be effectually exterminated, only by an alteration of the National and State Constitutions, or the action of the National, or State Legislatures; and also the effect produced by such an occurrence on the slave-holder, would be an abridgment of his political rights. It is manifest also, that abolitionism is a political business, from the exertions of its votaries to produce an excitement in the Northern States against slavery, when it is not pretended that the evil complained of, exists in those States.

ANOTHER evidence of your insanity on this subject, is drawn from your expressions. I have observed that to those who differ from you on this subject, you apply the epithets, "pro-slavery," "apologists for slavery," &amp;c. Now Brother, did it ever occur to you, that the headlong exertions of modern abolitionists, might tend to perpetuate the course of slavery upon our country, and if so, that opposition to such abolitionists is in fact, opposition to slavery? I believe that every person who is heartily and candidly opposed to slavery, and who acts dispassionately, will oppose the measures of modern abolitionism. In your article of Dec. 7, you charge those who differ from you on this subject with being "a thousand times worse than Achan of old;" your brethren, too. If this be really the case, you ought at least, to have them expelled from the church forthwith. You also charge the General Conference with condemning "the course of all her ministers and members who dare to plead the cause of the oppressed." This seems to me like insanity; for I have attentively perused the journal of that body, and can find nothing of the kind. In the same article, you attribute the revivals of religion to the abolition excitement!—Now, Brother, if I were to attribute the special work of God to a mad-cap political excitement, I should almost expect to be charged with blasphemy, especially if I did it deliberately, and was of sane mind.

In the Herald of Dec. 28, you say, "and yet how many there are, who suppose they have a right to take either side, or neither, as they please. They have no such right." That is, no one has a right to judge for himself but me,—you must all take my word for it, and be on the same side as I am.—Now if this be not insanity, it certainly amounts to a kind of egotism, and aristocracy, and I should think poorly.

But again, "God requires us to take sides, (this I deny, and insist on being pointed to the chapter and verse where the injunction is laid down), and to take the right side." I suppose you mean your side; but how do you know, you are on the right side? You undoubtedly think you are, and I, as a confident believe you are on the wrong side, so far as measures are concerned. If you are moved by divine inspiration, your decision is correct; otherwise, it rests on your *ipse dixit*, and my judgment is as good as yours. And if I have been more conversant with the science of politics, and with political action than you, then the balance is in my favor.

I have used the term insanity, but not in a general sense. I have been somewhat acquainted with maniacs, and have found many who were perfectly rational, and who would write and converse on all subjects with the utmost propriety, excepting perhaps one subject, and when they came upon that, would be perfectly mad. I fear, Brother, this is your case. But I hope you will take time for reflection, and cease to accuse your brethren as culprits, deserving punishment, a "thousand times worse" than death, when they are undoubtedly as honest as you are. Such denunciations are the effect of undue excitement, emphatically an insanity in relation to the subject with which you are engaged.

Now Brother, be cool, be calm, let reason assume her empire in your mind, and the church, and all concerned, will have occasion to rejoice that Brother Scott is again "clothed and in his right mind;" and you and I, and thousands of others will dispassionately take hold together, and by the mutual aid of our brethren and friends at the South, erase this foul blot from our statute books, and from the face of our Constitution.

I DAVIS.

Vermont, 1837.

THE FARMER.—An ungodly farmer, who had flocks and herds, and a large farm house, and a full rick-yard, and a garner well stored with grain, was far from being happy. He was well off for this world, but not well provided for the next.

It happened that this farmer came to poverty, for his flocks and herds were sorely visited by disease; and his house, his barns and his ricks were burned to the ground. But poverty is the best thing in the world for some people, and when God pleases, he can make it the means of bringing an ungodly farmer to a better state of mind. It was

exactly so with this farmer; for he, through Divine grace, became pious, and was happier in his poverty than he had been before in his prosperity.

An ungodly neighbor, about this time, called upon him to condole with him on his great losses, and on his wretched condition.

"Stop, stop," cried the farmer, "you are altogether wide of the mark—I never was so rich as I am now; and as to my condition, I take it to be ten times better than it was before. I have lost, it is true, my flocks and my herds, my house and the produce of my farm; but I find it much better to have God without these things, than to have these things without God."

## THE DRUNKARD'S WILL.

I, Common Intemperance, in the commonwealth of Christendom, beginning to be impaired in health and intellect, do this day make, publish and declare, this to be my last will and testament, in a manner and form following:

First, I give and bequeath that part of my intellect, which is the power of self government, to unrestrained Habit—my reasoning powers to Fully and Madness—and the rest of my intellectual faculties to Intoxication—my time I give to the grog shops—my industry to Indolence—my usefulness to be a pest and a nuisance to Society—and my health to Disease; and I give one half of my property to the Retailers of Ardent Spirits, and the other half to the loose end of Neglected Affairs.

To my children and those of the rising generation to whom I owe, I give my example. To my beloved Wife and companion for life, I give Shame, Disgrace, Disappointment, Sorrow and a Broken Heart; and last of all, I give my soul to God who gave it; and in opposition to the advice of friends and for want of resolution, I do this day cause and suffer the seal of Intemperance to be affixed to this my last Will and Testament.

INTEMPERITY.

Nov. 24, 1836.

A HOME STROKE.—The late Dr. Bushby, when Chaplain to the forces quartered at Dover, was one afternoon delivering a discourse from the 8th commandment, in which he inadvertently on the consequence of stealing. "It is," said he, "such an ungentlemanly, beggarly thing for a soldier to steal; not my beloved brethren, that I would tax any of you with the commission of so foul a sin; no, heaven forbid it! though I have lost a pair of boots and several other things since the regiment was stationed on the heights!"

HOLLISTON MANUAL LABOR SCHOOL.  
THE subscriber would take this opportunity to express his grateful acknowledgments to the public, for the very liberal and unexpected patronage given to this school. It has been under the management of the present instructor, but one year, since which, it has numbered nearly two hundred scholars. The prospects for the coming year are very flattering. One thing which has contributed greatly to build up this school, is the opportunity which is presented to students, to support themselves by laboring, while pursuing a course of study. Students who are acquainted with the business, without any inconvenience or interruption in their studies, pay their board by their work. New hands, the first term, have generally earned about half their board; either that, or the whole.

The laboring department is under the care and instruction of a judicious man, who spares no pains to encourage industry and promote happiness among those who labor. The object of introducing this system of laboring is, to put within the reach of a certain class of individuals, destitute of pecuniary aid, the means of educating themselves, and placing them on an equality in mental cultivation, with those who are fortunately situated in more favorable circumstances. Some of the reasons which have in need to introduce labor in connection with study, are the following:

1. It tends to promote habits of industry, economy and enterprise, which cannot be too strongly cultivated among youth.  
2. Because students generally will accomplish much more in study, to labor part of the time.  
3. Because it is the most effectual method to prevent habits of idleness and immorality, which scholars at many of our schools frequently acquire, while away from the restraint of parents and guardians.

4. Because it is in our opinion the very best kind of assistance which can be rendered to men, to prepare them to preach the Gospel.  
5. Because such assistance is particularly needed in this time, to call into action a large portion of genuine native talent, which, unless instructed, would probably remain latent, and consequently effect but little in the world.

The school is open for four terms, and an appendix, containing a list of the names of the scholars, and the names of the friends of the school, will be published in the near future. The school will commence the first Tuesday in March next. Board, in common in the family with the Principal, including fuel, lights, and room, exclusive of washing, for boarders at \$2 per week, and Ladies \$1.75 per week. Board in private families the same.

Holliston, Mass., Feb. 9, 1837.

GARDNER RICE.

## THE ODEON.

THE ODEON: a collection of Secular Melodies, arranged and harmonized for four voices, designed for public singing schools, and for social music parties—by G. J. Webb and Lowell Mason, professors in the Boston Academy of Music. The publishers present to the public, in the design and execution of the work, the belief that its design and execution will meet with general approbation. As the title page sets forth, it is designed for singing schools. It contains the rudiments, arranged on the Pestalozzian plan, and an appendix, containing instructions for developing and training the voice. The table of contents embraces, besides new pieces, many of the finest, and most popular airs, harmonized for four voices.

It is believed that two advantages will result from the general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incident to, its more sacred character. Being intended for worship, the most holy names and doctrines, and facts of religion, are of course, continually introduced in teaching, the master often finds it necessary to repeat again and again, the most sacred passages, for the mere purpose of a scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance. In this manner the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the full development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical power of the pupil would be more fully brought out and a correct execution of psalmody be better attained in the end.

Great pains have been taken to exclude every thing that can be objectionable, in the language or sentiments.  
[It is just published and for sale by the dozen or hundred, by CHAS. J. HENRIE, 131 Washington street, upstairs.]  
Price \$10 per dozen. Feb. 15.

## THE HOUSE I LIVE IN.

THIS DAY published, Dr. ALCOCK'S plain Work on Anatomy, my, "The House I Live in, or the Human Body." Second edition, entirely re-written, enlarged and improved; with numerous engravings. By Dr. Wm. A. Alcock, author of the Young Mother, the Young Man's Guide, and Editor of the Library of Health, and the Annual of Education.

This work is adapted to the comprehension of the young on account of the simplicity of its illustrations; but will equally interest the general reader. It is a treatise on the Structure and Physiology of the Human Body, illustrated in a familiar and interesting manner, by comparing it to the structure of a House, adapted to Families and Schools.

LIGHT & STEARNS, Publishers, 1 Cornhill.  
Feb. 8.

## DOWNFALL OF BABYLON.

THE subscriber has been appointed Agent for the Downfall of Babylon, for Boston and its vicinity. Subscriptions will be received, and all other business relative to the work will be attended to by the subscriber, at the Counting Room of the Mercantile Journal, corner of Wilson's Lane and State street. Persons wishing to subscribe, can be furnished with the back numbers of the present volume.

TIMOTHY RICH.  
Feb. 15.

## A. L. HASKELL &amp; CO.

Wholesale and Retail dealers in Furniture, Feathers, Mattresses, Beds, &c. at Chambers Nos. 3 and 10 to 12 Square—have on hand, and will continue to keep constantly for sale, in any quantity that may be wanted, the following articles, which will be sold on such terms as can suit the purchaser, viz.—Secretaries, Dressing Cases, Lavatories, Gaiters, Card, Pembroke and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas, &c., Sofa Beds, Trunks and Trunk Beds, Mahogany and stained wood Trunks, Cases and common Chairs, Cabinet Chairs, Wash Stands and Toilet Tables, Counting Room and Parlour Tables, Looking Glasses, Brass Fire Stoves, Brass Fire Pipes, Wooden Clocks, Bellows and Brushes.

MATTRESSES—Double bordered best Spanish hair, double bordered Russian hair, single bordered Russian hair—different qualities and prices.

Feathers—Best Northern Live Geese, Southern and Western do.; Russian of various kinds—all of which are warranted free from smell and moths.

Beds—Feather Beds, of different qualities and prices; Bed Ticks, Pillows and Bolsters, ready made.

\* Every article sold, warranted equal to recommendation. Business personally attended to, and all favors thankfully received.

Nov. 11.

## TO THE LADIES.

MRS. MOTT, the Female Physician, respectfully gives notice that she has returned to Boston, from her visit to Europe, and re-commenced her profession, and has associated with her in the profession the MRS. HUNT, her former student; they may be found at No. 1 Spring street, corner of Leverett street, Boston. Having brought with her Herbs, Roots, and Essential Oils, not to be obtained in America, she will be enabled to meet diseases in their most formidable appearances. The many delicate complaints incident to the female form, render any argument in favor of the propriety of Female Physicians unnecessary.

The Patent Medicated Champee Balm, will be administered to Ladies at any hour of the evening (post paid) and receive with different Herbs and Essential Oils to suit the diseases for which they are taken. The success which has attended the use of these Balm, will, it is hoped, lead to their introduction into every family. They are not only a cure, but also a preventive against chronic and contagious diseases, and have been found invaluable in Rheumatism, Dyspepsia, Spinal affections, Hæmorrhæ, &c. &c.

Mrs. Mott has set apart every Friday for the purpose of attending to the diseases of children, saving to the great number of applicants of that class.

[If] No Gentlemen can communicate with her except through Wife or Mother.

Hours for seeing patients, from 10 in the morning until 6 in the evening. Letters from the country (post paid) will receive immediate attention. Family Rights for the Patent Balm can be had on application. 6m 47

## PATENT PILLS.

Of every description, and with medicines, on reasonable terms, at Zion's Herald Office, 19 Washington Street; viz.,

Books:—Pamphlets—such as Sermons, Addresses, Catalogues, &c.; HANDSOMELY; STATIONERS; Cards—on plain or enameled paper.

Labels—such as Apothecaries', Pack Manufacturers', Sheet Manufacturers', &c. &c.; and—Bills, Mortgages, Receipts, Certificates, Warrants, Tax Bills, &c. &c.

Orders from the Country promptly attended to.

## DR. KINGLEY'S UNIVERSAL FAMILY PILLS.

The most safe, effectual and economical remedy for diseases of the Human Constitution, that has ever been discovered.

THESE PILLS are composed entirely of materials extracted from Medicinal Plants, and are warranted not to contain one particle of mercury, or any mineral substance.

Dr. Kingley has spent much time in experimenting with different vegetable medicines, for diseases of the human constitution; and now offers his Universal Family Pills, as the best, most convenient, and cheapest medicine that can be prepared for general use.

They are mild and pleasant in their operation, and convey almost immediate conviction of their utility from the first dose. They can be taken with safety by persons of any age; and the feeble, the infirm, the nervous, and delicate, are strengthened by their operation, because they clear the system of bad humors, quiet nervous irritabilities, and renderless from whatever source, and invariably produce sound sleep, and a healthy condition.

The Family Pills are a sure remedy for Jaundice, Sick and Nervous Headache, Dyspepsia, Constipation, Sickness of the Stomach, Heartburn, Indigestion, Colic, Cholera, Fevers of all kinds, and if taken at the commencement will invariably check their progress, and save the patient from a protracted and dangerous illness. They are invaluable in Nervous and Hypochondriacal Affections.

These Pills are put up in neat boxes of two sizes; the small size contains 25 Pills, and the retail price is 25 cents; the large contains 60 Pills, and the price is 50 cents.

For FALMER, JONES & BLAKE, 44 Hanover street, Boston, have been appointed Agents for the above Pills for the New England States. Feb. 1.

## PARTRIDGE'S ORIGINAL LEATHER PRESERVATIVE, OR OIL BLACKING.

A PATENT Composition, for cleansing, scouring, preserving, and renewing the color of Leather, rendering it soft, elastic, and completely impervious by the wet, or Water Proof.

From the numerous testimonials which have been received from those who have used and fully tested the merits of the Leather Preservative, both for the use of the military and the civil, in all its various uses, and especially when exposed to wet, as in Boots and Shoes, Harnesses, Carriage Taps, &c., and also on Forge-Bellows and Bands, the Agent has the fullest confidence in recommending it as possessing qualities, decidedly preferable to any other article used for the above purposes.

For sale, wholesale and retail, by the Manufacturer's sole Agent, WILLIAM C. WEBSTER, No. 3 Cornhill, over Light & Stearns; and also by C. A. & G. F. EVERSON, No. 391, Pearl street, opposite Oak street, New York.

Also—Laboring Blacking—a beautiful article. Greenwell's Red and Black Writing Ink and Ink Pencils. For sale as above. Dec 21

## Gentlemen's Hat and Furnishing, and Ladies' Fur Store.